

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 342 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. IV.—NO. 20.

NEW YORK, SATURDAY, SEPTEMBER 15, 1855.

WHOLE NO. 176.

The Principles of Nature.

REPLY TO A FATHER'S LETTER.

EDITORS TELEGRAPH:—My father—a clergyman of the Presbyterian school—sends me his advice in relation to Spiritualism. Although he is a father as well minister, I feel it my duty, deferentially, to believe contrary to his kindly advice, especially as the subject involves so great interests. Made a believer in spiritual intercourse contrary to my *almost fixed* ideas, more than three years ago, and having almost daily confirmations of its truthfulness, could I, with justice to myself or honesty to others, believe and act differently?

Here is the advice of my father, in his letter of the 12th inst. You certainly are in error in regard to your Spiritualism. The affair at — is all, no doubt, a humbug; and I am surprised that men with the Bible in their hands, and endowed with more than ordinary talents, and capable of judging wisely and correctly in matters much more difficult to solve, should be deluded and carried away with such legerdemain and humbuggery. My advice to you is, publish nothing in favor of this delusion.

Those in whom respect for parental advice is a prominent faculty, can have some idea of my feelings on reading the above. My father's desire to do good, his integrity of purpose, and withal his unbounded desire for the present and future happiness of his children, no one, after the slightest acquaintance with him, would question. As a dutiful son, and a decided believer in spiritual existence and intercourse, how was I to answer? I sat down to the task with diffidence. Fully convinced of the assistance received in the effort, I rose with hope and inspired confidence.

Here is that portion of my letter which relates to the subject:

THE REPLY.

*** This brings me to the last subject spoken of in your letter—Spiritualism. I need not ask. Have you investigated the subject? I know you have not. In fact you deem "this delusion" unworthy of your attention. You entertain no doubt that the manifestations at — (though you never witnessed them) are "a humbug," and you are "surprised that men, with the Bible in their hands" *** should be deluded and carried away with such legerdemain and humbuggery." Not to use a harsher term, this is strong language. Upon what grounds your conclusions are based I am not informed. I apprehend you have written hurriedly. As the subject is one of great interest, true or untrue, you will pardon me if I say something in relation to it.

Prefacing, let me remark that not a single manifestation witnessed at — led me to adopt my present opinions. On the contrary, *I want faith* (evidence) in their received phenomena. Mark you, I do not admit that they are "a humbug." It is not my province to so term anything. I wish to convey this idea, that I am not convinced that they are all spiritually caused. They may and they may not be. Spiritualism, as every other thing, has its false as well as its true side. Treat it thus. I, as others, must admit that fraudulent efforts have been made to delude men and women into a belief of this (to many) new wonder. The attempts at fraud may be far more common than I even imagine. This, however, is no argument against it; it is its misfortune, and reminds me of the *monstrous efforts* of the (so called) Christian fathers, from the first to the sixth centuries, to establish their favored theory.

The father of Church historians, Dr. Mosheim (vol. i, p. 198) declares that it was almost a universally adopted maxim that it was an *act of virtue to deceive and lie*, "when by such means the interests of the Church might be promoted." As a set-off for the "ungodly men," I quote further: Speaking of the fathers in respect to their *sanctity and innocence*, he says, we "have fallen into the error of supposing them to have been *unspotted models of virtue and piety*, and a gross error indeed it is, as the strongest testimonies too evidently prove."

I might continue these quotations indefinitely, and from every other Church historian, but these are sufficient to establish this fact, that nothing, however sacred, is exempt from the charge of fraud, even in *Christian piety*. The real merits of any fact or phenomenon are not to be overthrown by the unwise efforts of such of its friends. How oft we all might repeat, "save me from my friends, I'll protect myself from mine enemies." But to the positive side of the subject.

I once had doubts in relation to man's immortality. * * This fact may be new to you. My religion consisted simply in moral virtues. I practiced morality and taught it, because I deemed it necessary to insure *present* happiness to humanity. Thus was I, to about three years ago, living in a sphere where "life's a span," unconvinced of any future existence. Spirit intercourse was fast becoming a household idea. If there was truth in it, I reasoned, I am equally interested with every other individual. I determined, upon the first favorable opportunity, to investigate it. The opportunity presented itself, and I did. My mind is now fully convinced of the fact of immortality; this *fact*, to me, is worth all the Bibles in existence. We are prepared now to examine the evidence of *Spirit intercourse*. You, as I, believe in the doctrine of immortality. Thus far we agree. Your belief of future existence is based on "a hope;" mine on a *fact*. You may decide which is the better ground of belief.

But can an immortal Spirit, out of this physical body, hold intercourse with an *immortal Spirit yet physically tenanted*? As you hold the Bible to be *authority*, let it be our witness. I will content myself by giving references merely to some of the leading passages. A few I will quote: Examine Genesis, 18: 1-3; 19: 21: 17; 32. Numbers, 22: 22-30. Joshua, 5: 13. Judges, 6: 11-24; 13: 2-20. Daniel, 6: 22; 8: 13, 15-18; 9: 21; 10, this chapter entire. Mark this singular "three full weeks" preparation; also the distinction he makes between the "Angel of the Lord," "Gabriel," and the "man's voice between the banks of Ulai."

It may be alleged that these Spirits are not those of individuals formerly dwelling upon the earth. To meet the objection (by no means valid), I will continue to quote. Matthew, 17: 1-4. Here is an account of the Spirits of men—the men themselves—reappearing, having suffered physical dissolution, Elias nine and Moses fifteen centuries previous! This fact is reiterated in Mark 9 and Luke 9. But in Revelations, 19: 10, we have a remarkable case. In the 18th chapter the angel is described as "having great power, and the earth was lighted with his glory." So great a display does he make that John imagines him a fit object of worship. But as he is about to prostrate himself, the angel, "having great power," says (v. 10), "See thou do it not. I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God, for the testimony of Jesus is the spirit of prophecy." In the 20th chapter, "Another angel came down from heaven," etc.; and in 22: 9, you will see he is again prevented from paying undue homage. This "other angel" says, "See thou do it not: I am thy fellow-servant, and of thy brethren the prophets," etc. Here there are angel-spirits that dwell in "tabernacles of clay."

That the apostles believed the fact of Spirits of the departed holding intercourse with them is evident, from the account given of Peter when he was liberated from prison by an angel: Acts 12: Peter knocks at "the door of the gate." Rhoda, knowing his voice, is so rejoiced that she forgets to let him in, but "leaves him without knocking," while she communicates the good news to the others. "They said unto her (v. 15), thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel." And I may ask, How natural was the conclusion? Believing in the immortality of the soul, they reasoned, "The rulers have killed Peter, and it is his 'angel'—his spirit—that knocketh." Can a Spirit 'knock'? Acts, 16: 9. This is another remarkable instance. "And a vision appeared to Paul in the night. There stood a man of Macedonia," etc. Acts, 10: 30, "Behold a man stood before me in bright clothing."

The New Testament is replete with accounts of Spirit-intercourse. See Luke, 1: 10-12, 26-29; 2: 9, 10; 22: 43. Acts, 7: -35; 10: 1-4; 11: 12; 12: 8, 9. Read also 1 Cor. 6: 2, 3—the 12th entire—and remember (v. 7) that "the manifestation of the Spirit is given to every man to profit withal." 2 Cor. 12: 1-5.

Though many more passages might be cited, yet I deem the foregoing sufficient to prove that the Bible teaches Spirit-intercourse in all its length and breadth. The wonder is "that men with the Bible in their hands," and professing full belief in immortality, should for a moment question the actuality of Spiritualism. Have ye not "omitted the weightier matters of the law, faith," in Spirit communication?

I well remember, when quite a child, how earnestly you used to converse with the children about God's protecting care exercised over those he loved. You taught that he sent guardian angels (Spirits) to watch over us by night and guide us by day. It was part of your evening and morning prayer for God to send protecting Spirits to watch about, and keep us from wickedness, and shield us from harm or accident. Young in life we lost our mother. More than once you have suggested the happy thought that *even she might make one of the number of guardian Spirits whom you have prayed might ever be near us*. Would you virtually deny what you then taught? Are those orisons forgotten? I row not.

Do we thus far agree? What is your objection to Spiritualism? Is it that you simply deny the possibility of a living, loving being—a Spirit-mother—making herself sensibly present? We read that in olden times Spirits rolled a stone from the door of the sepulcher; that they opened prison-doors, removed chains from the prisoners, opened gates, touched the individuals they would communicate with; that they would lead them from one place to another; that they ate and drank, conversed freely, and in an audible tone of voice, etc., etc. Nor have we any account of their being deprived of these powers. The Bible contains ample testimony of Spirits possessing power to operate upon physical (material) bodies. If you receive it as authority, the fact is established.

Nor is there anything incredible or illogical in the fact of Spirits possessing the power of moving heavy bodies. The source of all power is in Spirit. God is a Spirit, both in his *existence and actions*. Who questions his omnipotence? If he is the fountain of life and source of all power, he must possess this life-giving and power-element by virtue of his very constitutionally spiritual organism. Man is made in the image of his Maker (spiritually). In a finite degree, he was endowed with the attributes of Deity. Power is one of these attributes. With the loss of the external form, is it reasonable to infer that the Spirit, finite as it is, should lose any one of its essential qualities? Truly not. I raise my arm, hold this pen and write, not by any attribute virtually inherent in the external form, but by the power resident in my spiritual nature. This attribute—power—does not depend, therefore, upon matter for its existence, but simply for its manifestation. We only know of it from its effects upon inert matter. The truth is, and your religion affirms it, that power is of Spirit, and belongs to it by virtue of its very spiritual origin and existence. The ability of Spirits to perform

these wonders is, then, neither absurd nor incredible. Facts (I mean Bible facts) and reason sustain the phenomena, viz., that Spirits can and have operated upon ponderous bodies, making sensible demonstrations of their absolute presence.

But it may be gravely asserted that while God did speak in "times past unto the fathers" "in divers manners," now he only speaks unto us by the Son; that all manifestations, or displays of Spirit-power, ended with Christ's divine mission on earth, about eighteen hundred years ago, and that we must now rely upon the Bible, and live by faith, on "a hope" of future life.

With deference, I assert that this doctrine is nowhere taught in the Sacred Word. It expressly teaches the contrary. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," John 14: 12, 13. From the very constitution of the human mind, facts are absolutely necessary to convince and convert. When it became necessary for Christ to "go unto his Father," he left with every believer the evidences to establish the fact of future life. In Mark 16: 15-18 we read that the disciples were commissioned to go into all the world and preach the Gospel; "and that (v. 17) these signs shall follow them that believe (not the disciples!) in my name shall they (believers) cast out devils; they (believers) shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; last, though not least, they (believers) shall lay hands on the sick, and they shall recover." Other passages might be cited, but these are deemed sufficient to prove that the "Son" left behind him the demonstrative evidence of Spirit-life; and those signs, to prove immortality, were to follow them that believe. Do you believe?

Let me, however, insist upon your giving the twelfth, thirteenth and fourteenth chapters of First Corinthians a careful perusal. Paul bears witness to divers spiritual gifts that members of the church possessed even in his day. And while he exhorts them to seek and cultivate these gifts, he urges especially the spirit of prophecy, and tells them (14: 32) as a reason for cultivating the latter, that "the spirits of the prophets are subject (literally obey) to the prophets."

That phenomena of the most wonderful character have, and are, occurring in our day, how many will testify! Scores have given the subject thorough investigation, and are satisfied of the truth of the spiritual cause. We rely upon the evidence of our physical senses; if not reliable upon this subject now, they never were. The Gospel manifestations stand or fall upon the reliability of these senses. The witnesses to the modern manifestations, compared to the ancients, are as ten thousand to one. Many of them are of unquestionable capacity to investigate correctly, and are of unimpeachable character. I am clearly of opinion that if the physical senses are worth anything—reliable at all, in any age, or under any circumstances, in relation to spiritual phenomena, modern spiritual intercourse is substantiated beyond a doubt.

But why do you object to Spirit-intercourse? Are you fearful of some terrible disaster, should the world be convinced, by demonstrable facts, of immortality? Will man be more likely to do wickedly when convinced of a future life? What is the objection? Hoping that truth only may be advanced, I close. Pardon the extreme length of this letter.

Respectfully yours,

TERMINOLOGY OF SPIRITUALISM.

BROTHER BRITTAN:—By request I send you the following extracts from an address delivered before the Spiritualists who met in Sanson-street Hall on the evening of the 8th of July last, by your humble correspondent, which you are at liberty to dispose of in accordance with your own wisdom:

As Spiritualists we are often baited, not only for our sentiments, the uses we make of Scripture, reason, etc., but also for our promiscuous use of words and phrases; and not only do our enemies accuse us of an unmeaning use of words, but we are often compelled to complain of each other for the same. Now, would it not be well to remedy, as much as possible, this inconvenience by a criticism upon ourselves?

In No. 11 of the New England *Spiritualist*, the editor refers to a correspondent who complains that writers upon Spiritualism are hard to understand on account of their "strange use of words." The editor attributes this to the *ignorance* of his correspondent, presuming he would find a like difficulty in reading works upon science.

Now, this may be the true solution of the proposed case and many others; but with this admission, and also with all due deference for the opinions of Mr. Newton, it does seem to me that, as a class, we are a little open to attack in the direction of this complaint. There is really so little harmony between us in the use of language, that an inquirer must have read all that any one writer has ever given, else he is in danger of misunderstanding his meaning, by not knowing his peculiar mode of expression.

And not only do different writers use the same terms with differing significations, but it appears to me that we all carelessly use expressions which we should find it extremely difficult to define clearly even to ourselves. We have an apology for this in the inadequacy of our old language to express our new ideas, and yet we ought, so far as possible, to define ourselves, especially when we are compelled to use words not in their accepted signification, else we lose the force of the truth we would present, by draping it in unbecoming colors.

With this preface, I trust you will indulge me in a fragmen-

tary criticism of a few expressions which are much used by Spiritualists and other reformers; and I beg you will do me the justice to believe that I do not attempt this with any idea of being able to dictate the true use of language, but simply to invite general attention to the subject, with the hope of thus being useful to all.

We will begin with "male and female," "positive and negative," "love and wisdom." These terms are so often used as synonymous, that perhaps it were well to consider them for a moment; and accompanying these, as stereotyped expressions, we have—"man is the wisdom principle," while "woman is the love principle;" and "man is superior in wisdom," while "woman is superior in love." While these are pet phrases with us, which we constantly use, who among us could define precisely what they mean? Are there two of us, think you, who, if called upon to define them, would render them in the same words?

It has been remarked, as I think justly, that the surest means of approach to a man's character is his definition of God, because every man defines his own highest ideal of character, and will strive to attain that ideal; or, which is the same, every one will try to imitate the God he worships, and hence, in attempting to define God, each but shows us the pattern by which he is moulding himself. And thus it is in regard to the texts I have quoted from the language of the day; they are capable of as many definitions as the term God, and applicable to as varying uses as any of those texts which sectarians quote from that "Book of all books" for authorizing conflicting theories.

Ask a man what he means by these expressions which we are considering, and you will get his standard of comparison between the sexes, and can judge correctly what estimate he places upon woman. One will tell us that all the wisdom which has been allotted to humanity belongs, by virtue of his natural right, to man, and that all love belongs to woman, and from this predicate the argument, that because man knows everything, hence it is his unquestioned right to *rule* in all things, and that woman has but to yield a quiet acquiescence to all his mandates, and, being the embodiment of love, it is her mission to love man, even though, by his usurpations, he should make himself everything that is loathsome and disagreeable; and further, that she has no right to expect any love in return, because that is not man's business—he is too wise, too manly to love. And if such a man happens to be a Spiritualist, he will get a plenty of communications from Spirits in support of his views, for there are anti-Woman's Rights Spirits as well as men.

But these views do such violence to the better natures of some liberal, philosophic minds, that they throw away all these comparisons, lest they should inadvertently lend their aid to such absurdities; and we have every variety of philosophizing between these two extremes. Is it strange, then, that those who read us can not understand us?

Not long since, while musing upon these expressions, and trying to shape them to express my ideas of truth, I received a spiritual communication touching the comparative relations of the sexes, which may not be uninteresting to you. It was from one of whom I often speak here—one who has been among my teachers for several years, and who seems particularly watchful lest, in my progress, I should receive some illiberal view of the legitimate operations of Nature's laws, being a devout worshiper at the shrine of Nature in distinction from human counterfeits. My communication was thus:

"Allow me to take up the questions in your mind and answer them as they occur, thus leading you on to a better conclusion than you seem able to draw for yourself—one which is more practical and pleasing. You ask, Is man superior to woman in wisdom? I answer, Yes; most certainly. Again, you ask, Is woman superior to man in love? And again I answer, Yes; most truly. Now, let me ask, Which is the greater—love or wisdom? Do you doubt which has the greater power over the soul? God is Love."

"Now your mind would analyze love and ask, What is *conjugal* love? I answer, It is that element or attribute of the Spirit which seeks an unswerving, appreciative response to every thought, every aspiration, every emotion, which it does or has power to project—that which seeks a perfect counterpart—a companion in its *highest, its truest, its every action*. You ask now, very naturally, How can such a companionship exist between two who are not alike, each being *superior* to the other in qualities so very essential as love and wisdom? This is the question I wish to meet—this is where your mind is lost, failing to appreciate the beautifully harmonious adaptation of the sexes to each other. This is where the great error lies which arrays hostile arguments against the equality of the sexes—arguments which fall before the truth in a moment. Truth here, as elsewhere, is simple—plain; but so subtle are human prejudices that the illustration must be nice and very minute, and hence the difficulty of appreciation; but listen closely, shutting your mind entirely from the external, and I will try to breathe into your spirit an answer to all your objections.

Hold clearly before your mind that the first great *general* want of spirit—male or female—is companionship in every emotion, aspiration, thought. Without this there is an aching void which nothing can fill, and all is unrest. A perfect companionship, then, becomes the one all-engrossing need of spirit. The first *especial* desire of the female is some one to whom she may look and be taught—some one to lean upon for strength—some one to guide her steps; and this want of her soul can be supplied only by an object who is *capable* of meeting this demand, and her

companion *must* possess sufficient superiority in wisdom to lead her therein, else he can not be her companion; but mark now, that *superiority* must be so small that every projection of his wisdom is instantly apprehended and responded to by her, else the first *general* need of the Spirit is violated, and the male, in having a wisdom-thought which can not be appreciated by the female, has no companionship in that thought, and the tie is broken. And now you can see, that while the male must be superior to the female in wisdom to meet this *especial* want of her nature, the superiority must be of the least appreciable degree, else this *general* law is violated; and hence it must now be evident to you that man's *superiority* is, in fact, but a *priority* of very minute distinction; and unless the woman can follow so clearly as to leave no blank step between them, they can not be conjugal companions for each other.

Having thus disposed of the wisdom-principle in a manner which leaves man but little room to boast his superiority, let us return to the love-principle, in which we have accorded to woman the superiority, and see if we can not also reduce this to an agreeable position.

As the first *especial* want of the female is wisdom, so the first *especial* want of the male is love. He must have an object which will twine around his soul unbidden, else he too feels a void which nothing can fill, and hence the first requisite in that one who essays to be his companion is love spontaneous, unequivocal. But mark again; here, as with our first illustration, although the female is required to project the first emotion of love to meet the *especial* need of the male, if that first emanation does not find an immediate response in the breast of its object, that first great *general* want is sacrificed—the female has an aspiration in which she has no companionship, and the chain at once is severed. Then what is *superiority* in love but *priority*? And where now is the boasted superiority of one sex over the other?

Thus have I presented you with the reasoning of one Spirit upon this world-wide question, which, to my mind, is a beautiful illustration of what the sexes should be to each other. I make no objection to this kind of superiority; and this, too, is but one of the many instances in which we might exchange the word *superior* for *prior* with much propriety. When we speak of one person as superior to another, would it not be more in harmony with our professions as progressivists to use the word *prior*? Do we not believe superior development to be merely an occupancy of advance ground, towards which all below or inferior are traveling?

If these broken hints meet your approval, I trust a careful reform in our phraseology will speak that approval, that our wording may not render ambiguous our better philosophies.

Again; look at the promiscuous use we make of the words "spheres" and "circles."

In the early days of Spiritualism—"modern Spiritualism," I mean—almost the first point to be settled was, what circle the Spirit was in who essayed to communicate, and thence conclude whether or not the Spirit was worthy a hearing; thus virtually acknowledging that the only *test* truth we were capable of wielding was the place from which it emanated or came to us. But in comparing notes with each other, we soon found we had such vague ideas concerning spheres and circles, that it was extremely difficult to form any just estimate in regard to the elevation of Spirits by circles, even supposing that low Spirits could never in any way be influenced to claim for themselves an unwarrantable ascent. It was found that human beings had differing apprehensions upon this matter, and that Spirits, in trying to answer us as nearly as possible in accordance with truth and our understanding, were often sorely puzzled to meet our necessities; the same Spirit was often found to give different answers to different individuals upon the same question; and hence, when these answers were brought together, and read in connection, they appeared contradictory, and led to much confusion—crimination and recrimination of Spirits and media, when in reality the contradiction was often depending entirely upon our own want of appreciation of the circumstances which controlled the answers.

I will illustrate my meaning more fully by relating a little circumstance, which will show how we are subject to the same class of contradictions even when all the parties are of earth, and, of course, the facilities for explanation much better than when between parties inhabiting different spheres.

There was a young lady of my acquaintance in New England, of humble origin, possessing ordinary natural abilities, and who, in consequence of the limited means of her parents, enjoyed only the most common means of an education for that locality; but, as some of you are aware, the masses are much better educated in New England than in many other localities. This young lady of whom I was speaking, finding it necessary to seek some employment, obtained from her teachers and friends certificates of character in accordance with her standing, as compared with those by whom she was there surrounded, viz.: a good moral and religious character, and a good common education. This was her true estimate at home. She went to Georgia, engaged as a teacher, remained one year, when, wishing to change her locality, she asked her employers to give her a "recommendation," to assist her in getting employment in another place, and from them received a certificate for the most scrupulous moral and religious character, with a *very superior* education.

Now, did we not know anything of the different degrees of educational advancement in these two localities, we might find it

difficult to account for the different estimates of this lady, and very probably should either accuse the first of making too low, or the last too high, an estimate; but with our knowledge of conditions, we can easily believe both to have been honestly given, and both relatively correct. And as here, so it is in regard to advancement in the Spirit-spheres. We have not yet attained to that knowledge of Spirit-life—Spirit-conditions—which will enable us to judge correctly of what is and what is not contradictory; and when we ask questions in regard to the elevation of Spirits, they answer us as best they can, with our limited understanding of their conditions; and as there are scarcely two who possess the same idea of "spheres" and "circles," and as all measurements of this kind must be relative and not positive, it is strange that confusion should exist when these differing answers are brought together and read, without any regard to conditions! Or is it strange that those who read our writings should complain of a "strange use of words?"

I have read a goodly number of the spiritual books and papers which have been published during the last six years, and think I am safe in saying there is as yet no absolute meaning attached to the words "spheres and circles," as used by Spirits or Spiritualists, although they are in everybody's mouth, and often used very dogmatically. Individuals have projected theories to which they have attached these words, and persevered in using them, through massive volumes, and the followers of such individuals, having accepted the definitions of these leaders, use them with the same assurance. But we find others making quite another application of these terms with the same tenacity, and as many followers; and still another and another; and what does this prove? Simply that they are relative and imperfect terms, subject to local definitions, but without any positive significance.

When Spirits talk to me directly of circles, I know what they mean, because I know they are speaking in harmony with a beautiful figure which they have previously given me of the great spiral of progressive unfolding. But when I read of circles in communications which were first addressed to others, I can not understand them, unless I first acquaint myself with the peculiar views of those to whom they were particularly addressed; and not only is this true of the particular words which we are considering, but of thousands of others which we are constantly using. In short there is no absolute meaning to language; it is all relative and subject to an infinite variety of changes; and does not this intimate to us the importance of what is told us, perhaps more often than any other one thing—that to insure profitable manifestations we must have harmonious conditions—harmonious circles? How can Spirits convey information in words to a circle where no two individuals of that circle attach the same meaning to the language they are compelled to use?

I allow that some of the later theories of spheres and circles are sufficiently material and explicit to exclude all misunderstanding, if they were generally adopted; but these are as yet new, not likely to be soon adopted by those who do not fancy the idea of being still chained to earth alone, after having "put on immortality," and I am of the opinion that it will be some time yet ere we shall escape altogether from this "confusion of tongues." In the mean time, let us cultivate our better natures, by exercising, as much as in us lies, charity toward those who can not understand us, while we are compelled to acknowledge we are really so incomprehensible. Our language is artificial—manufactured by artificial minds.

We are all so blinded by, and duped in, artificialities that we can not appreciate Nature in her pure and simple teachings, else we should not be subject to these perplexities. If our thoughts were all natural, they would soon regulate our language to our wants. And speaking of natural thoughts and language, reminds me that I was out upon an "excursion" last week, in a gloomy old forest. After playing at romp in honor of childhood's memories until momentarily exhausted, I sat upon a log to gather strength for a continuance of the same in renewed rambles among the thickets, and I thought what a blessing it would be if all our poor artificial city butterflies could go pic-nicking all the year in such an eloquent place as this, and forget to flit and grow pale and faint, learning how to grow naturally, as do these majestic trees; enjoying the Jenny Lindism which nestles here. There was no mistaking language there. Not far from that time-honored sofa, upon which I was sitting, there grew a lofty tree, in all the vigorous beauty of maturity; twining around its trunk, and even to the topmost branches, was a graceful vine, clinging by its loving tendrils to every part of the tree, and so harmoniously did the foliage of the tree and vine mingle, that the two seemed one wide-spread mass of bright and loving freshness; and as I gazed upon them, the external senses slumbered, and this forest picture stood forth a beautiful emblem of that embracing attachment which we have named conjugal love; and I thought, if we had such language to read we should not be compelled to waste our lives in explaining the meaning of love, wisdom, affinity, congenial spheres, and many others which were here produced to the mind in one view in Nature's language.

A little further away there stood a knotted, gnarled and gray old tree, and close beside it a beautiful young sapling; and as I gazed upon them from the interior world of thought, as the breezes tossed the young tree to and fro, stayed ever by the encircling branches and firm trunk of the olden tree, they assumed the forms of a stand-firm parent and a fair and frolicsome child, the child turning ever and anon from his play to be clasped in love upon the fond, protecting breast of the parent.

And around me, as I sat, were emblems of every age, from the weak and puny infant to the stern old patriarch of fourscore; but among them there were no stripes for position, no bickerings, no envious, no jealousies, all moving upward singly, yet all united in one universal brotherhood of individual sovereigns, all joined in one universal aspiration, the language of which was "Higher, come up higher."

My friends, if you would form an acquaintance with that neglected, obsolete personage, Nature, don't go to a theater, don't go to church, don't go to a city "hop," but go to a hop in the country; go pic-nicking—go away from this brick-and-mortar desert to the green wild woods; heaven is there, God lives there. If there is anywhere a "cloven-footed" master of ceremonies in a "burning pit," his honor may be found in a great city in July.

Let us away, then, to the woods and the mountains, to feast our spirits upon Nature's own food, and our physical organisms upon the pure elements of life, as they are exhaled fresh from the great laboratory, and served out to us from beautiful green leaves, and not wait here for them to come to us, through clouds of dust and tobacco—(pardon the unpoetic allusion).

To my mind these "excursions" tell more of freedom than all the powder which has ever been expended to thunder "independence" in our aching ears. I am sometimes accused of being a little wild—rude upon these themes. Doubtless I am. But, friends, my apology is, that I am a mountain child, and do not love the restraints of city life.

Perhaps there are some persons who may think it sacrilegious to talk thus of wild-wood excursions here upon the Sabbath. If such there are, may the God of Nature pity and save them from their slavery. Did we live naturally, life would be our everlasting Sabbath, and nothing could profane it.

PHILADELPHIA, August, 1855.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, SEPT. 15, 1855.

THE EDITOR AMONG THE HILLS.

SOUTH ROYALTON, VT., September 3, 1855.

I LEFT Bridgeport for this place on Friday, 31st ult., by the afternoon express train. As I had anticipated, our good friend and efficient fellow-laborer, Dr. R. T. Hallock, was in the cars, en route to the Convention. At New Haven we unexpectedly met with Mrs. M. B. Randall, M.D., who was on her way to Vermont to visit a sick person, in her professional capacity. We continued our journey as far as Hartford that evening, where we were warmly welcomed and entertained by the Doctor and Mrs. Mettler. The next morning at an early hour we proceeded on our way, having added Mr. and Mrs. Mettler to our company. The monotony of a day's ride in the cars was agreeably relieved and enlivened by familiar conversation on a variety of themes, and especially by the broad humor and pointed jokes of our Aldermanic representative of the New York Conference. He seemed to be possessed by a facetious spirit, which soon communicated the subtle influence of his innocent mischief to the rest of the company. Through the mediocrity of the humorous Doctor, the imp made a fierce onslaught on the perpendicular standard of our own propriety, and at one time nearly seduced us from our equilibrium. The Doctor thus combined his peculiar forces with the powers of steam, with a view to annihilate distance by making us forgetful of time. His efforts were so successful that all acknowledged the benefits conferred, and by the unanimous vote of the company he was canonized, taking the first place in the calendar of funny fellows, and receiving the appropriate title of St. Igniteus, on account of the explosive nature of his wit and his propensity to set the rest on fire.

We arrived here on Saturday afternoon, the 1st instant, and after shaking off the dust, immediately repaired to a beautiful rock maple grove which shades the verdant slope of a hill, situated at the south-east, and but a few rods from the village. We found a multitude seated in concentric half-circles around the green acclivity, and our ears were saluted by a clear, musical voice which echoed through the sylvan arcades like the tones of a golden bell. The people were listening to the inspired words of Miss A. W. SPRAGUE, of whose deeply-interesting experience and remarkable powers we had previously learned something from the New England Spiritualist and other sources. Miss SPRAGUE was speaking in a state of partial entrancement; her eyes were open, and the whole countenance glowing in the light of her transfiguration. Her manner is earnest and forcible, her utterance remarkably distinct, and she speaks with great apparent ease. Notwithstanding the critical hearer, if so disposed, might occasionally find fault with the want of logical coherence, and complain of mixed metaphors and other rhetorical defects, it is but simple justice to say that the discourse gave evidence of profound thought; the ideas were, for the most part, clearly conceived and consecutively expressed, while many of her periods were truly eloquent and deeply impressive.

AUSTIN E. SIMMONS, well known as an interesting speaking medium, followed Miss Sprague. He speaks in the trance state, and displays great intensity; at the same time he is rather precise in statement and methodical in his manner of treating his subject. He is not only less inclined to rhapsodize than the majority of those who speak under spiritual influence, but makes a free use of the current phenomena and the facts of history than any medium of his class. His public efforts at this convention, and our brief personal acquaintance, have left on the mind of the writer a most favorable impression respecting his claims. If I am not mistaken, Miss Sprague and Mr. Simmons both belong to Vermont. They have lived here away from the great centers of our iniquitous civilization, among the green hills and clear waters of their native State, and hence have not been corrupted by the fashionable follies and popular falsehoods of the world. May they long preserve their native simplicity, continue faithful to the truth, and grow in knowledge and usefulness according to the measure of their years and experience.

The editor of the New-England Spiritualist was the principal speaker on Saturday morning. Those who were fortunate enough to be present, were evidently pleased and, we doubt not, instructed. As our party had not arrived at the time that Mr. NEWTON occupied the stand, I can not speak understandingly either of the manner or matter of his discourse. Mrs. M. S. NEWTON, of Vermont, whose husband recently departed this life, made one or more brief addresses during the continuance of the meetings. She is entranced while speaking, and her manner, style and spirit are agreeable. I am informed that this lady, as well as Miss Sprague, has regular appointments in the neighboring towns. These are significant facts. It is sufficiently manifest, even to a careless observer, that through all this region the influence of the clergy is daily diminishing. The people are bound to get into the pulpit, and those who are consecrated and set apart by their love of freedom and humanity, and by unwavering devotion to truth and duty, are destined to be the public teachers.

On Sunday morning at half-past ten o'clock, one thousand or more people from the neighboring hills and valleys, assembled in our noble cathedral, whose imperishable foundations and lofty arches were established and reared "without the sound of a hammer." During the preceding night we had copious showers, but the clouds rolled away with the darkness, and the morning was glorious. Nature had washed the floors of the forest aisles, and a baptism from heaven had descended over all our beautiful temple. Every leaf wore the freshness of renovated life and beauty, and the trees literally sang together in the morning breeze. The writer of this was called to the speaker's stand, and by request answered the scientific, theological, and popular objections to Spiritualism. Of course a wide field, and a rough one, opened before us about that time. It reminded me of my early experience in moving bushes among these New England hills. However, I managed to go over the field in two hours, and made as clean work as I could in that time. But moving these noxious plants once will not be likely to kill them. If it will prevent their going to seed this season, it is all we can expect, for these objections are as bad as Canada thistles; you may cut them down every year, but they will sprout up again from the roots. Indeed, it is obvious, that Canada thistles and the objections to Spiritualism all spring from one and the same source—the earth. Either will grow where nothing better is cultivated. In the afternoon, Dr. R. T. HALLOCK addressed the multitude. In the first part of his discourse he insisted, in an earnest and logical manner, that in the light of the revelations of modern Spiritualism, death, which Paul characterized as "the last enemy," is already "destroyed," and that the grave is victorious no more. This truth was illustrated at length with invincible logic and irresistible eloquence. In the concluding portion of his able lecture, the Doctor explained how those who believe the truth are saved, and why unbelievers are condemned. The commercial salvation

of a citizen might depend on his believing the truth contained in the price current. In such matters it will not do for one man to remain in unbelief while his neighbors are converted. Had Boston, for example, rejected the truth involved in the magnetic telegraph, when New-York embraced it, the citizens of Boston would most certainly have been commercially doomed, and no vicarious sacrifice would have saved them. Similar consequences follow the rejection of any truth. In his closing remarks the speaker made a forcible application of his general idea to the truth of Spiritualism and the skepticism of its enemies.

Early in the morning and in the evening of each day the people assembled in one of the village churches for a familiar conference. At these meetings the house was invariably well filled, and frequently crowded. The exercises, which consisted mainly of speaking and singing, were generally preceded or followed by a brief invocation. Several venerable men who had been devoted adherents to the various forms of orthodox theology for more than a quarter of a century, related the personal experiences which had led them, in the fullness of unutterable joy, to exchange a dead faith for a living conviction. Altogether, the occasion was one of unusual interest and well calculated to commend Spiritualism and its disciples to public attention and confidence.

D. Tarbell, Jr., Esq., a substantial friend, to whom the village of South Royalton owes its existence, presided at all the meetings. He is quiet and unassuming in his manner, possesses great firmness of character, and is as calm in spirit as he is uncompromising in his hostility to all error and oppression.

The meeting is over, the people have dispersed, and only the voices of the winds are heard in the grove. The three days spent among the hills have fled, but they have left some pleasing memories behind. In the solitude of the great city, where our lot is cast, we shall cherish these memories of departed hours, and fair forms and faces that the eye may rest upon no more, will come up before the spiritual vision like the enchanted scenes and radiant objects of our inspired dreams. S. B. BRITTAN.

PARODI'S CONCERT.

ON Wednesday evening of last week, we attended the third grand concert given by M^{lle} TERESA PARODI, and the distinguished artists who assisted her on that occasion. The programme was highly attractive, embracing selections from Von Weber, Meyerbeer, Mozart, and other celebrated composers, whose harmonic inspirations were, for the most part, clearly interpreted and effectively expressed. The audience, which embraced many intelligent citizens and lovers of art, filled every part of Niblo's Saloon, and the applause elicited by the performance evinced unusual discrimination, as well as the highest satisfaction on the part of the assembly. The performances of Mr. Apptommas on the harp, and the brothers Mollenhauer on the violin, were characterized by remarkable delicacy of sense and touch. As their fingers moved lightly over the strings the very spirit of harmony seemed to be set at liberty, and lightly danced away on the yielding air like an ethereal presence. The Quartetto from "I Puritani," as rendered by Maurice Strakosch, was well received, and the "Magic Bell Revue," a fantasia composed and performed by himself, was warmly applauded. Mr. Siede gave a solo on the flute, and Signor Bernardi sang with spirit in the duetto from "Don Giovanni."

Among these stars, M^{lle} Teresa Parodi was alike the center and the source of the chief attraction. Her selections from Von Weber and Meyerbeer elicited in the performance prolonged and rapturous applause. It was, however, in the "Variations di Bravoura, by Hummel," that she fairly electrified the whole audience, and gave us what we rarely experience in this life, an undefinable sense of complete satisfaction. We have often been amazed by the wonderful ventriloquial powers of Jenny Lind; we have been delighted with the exquisite grace and facile execution of Sontag; our souls have been deeply moved by the mysterious voice and inspiration of Alboni; while Grisi has entranced every faculty by her powers of dramatic expression. If Parodi does not combine all these excellences in the same perfection in which they separately exist in the artists referred to, she at least possesses several of them in such a degree as to entitle her to a most honorable position. No one can reasonably hope to excel in this department of art who is either deficient in vital force, or wanting in organic perfection. In these respects Nature has been so liberal to Parodi that her natural defects—if she has any—are not readily discovered. The temperaments are finely blended, the form completely developed, and the voice is so full and powerful, that in the midst of the most difficult strain we feel assured that her latent powers and actual capacity far exceed the utmost demands of the occasion.

Let it be understood that we lay claim to no great skill in the department of musical criticism; but while we acknowledge our inability to express an opinion founded on a scientific knowledge of the laws of harmony, or the mere conventionalisms of modern art, we are by no means insensible to that mysterious magnetism which claims alike the outer sense and the inner soul. We claim nothing here save that we feel the spirit of the music—men do not feel scientifically—and the most complicated and perfect musical harmony is a sort of vocalized transcript of the great interior harmonies of the Universe, which we are thus led to contemplate with sublime emotions and thoughts inspired by the Infinite!

STRAUSS' LIFE OF JESUS.

MR. CALVIN BLANCHARD, of No. 82 Nassau-street, has just issued a new edition of this truly remarkable book. It is complete in one royal octavo volume of 900 pages. This work by the learned German displays immense research, untiring patience and profound erudition. We do not, of course, endorse the author's materialism, and can but regret his comparative unacquaintance with the essential facts and subtle dynamics of Spiritualism, as illustrated by the occult phenomena of all ages. At the same time, we hesitate not to say that the work before us is one of incalculable value to all who prefer a critical knowledge of what the Scriptures contain, to a blind faith in their infallible authority. It is, of course, condemned by the theological presses of the country as an irreligious book; and so it may be if Religion will not consent to a close analysis of its sacred records. If it be true that

"Ignorance is the mother of devotion," Strauss will not be likely to render the reader more devotional; but wherever faith is more vital than books and parchments, and the spirit and life is more deeply reverent and truly religious than stereotyped creeds and lifeless ceremonies, Strauss will not lead the soul astray; but he will assist the student in removing the mysticism and rubbish of dark ages from the history of the religious idea.

The erudite author pursues his investigation in an unflinching and scientific spirit. While he is at all times dispassionate and respectful, he puts everything into the crucible of his searching criticism and submits it to the action of fire. If like gold it abides the ordeal and comes out purified, he does not exult; if the whole is reduced to smoke and ashes, he has no tears to shed. Strong minds, who respect vital principles more than they cherish their decaying forms and mystic symbols, will read this work with interest and profit.

Buchanan's Journal of Man.

THE Eighth Number, for August, 1855, of Dr. Buchanan's *Journal of Man*, is before us. The publication is devoted mainly to the subject of Anthropology, or the science of Man, considered both in its physiological and spiritual features. Its editor is an indefatigable student in this department, and, may, as we think, in his particular line, be regarded as one of the most accomplished philosophers of the age. Clear in his conceptions and racy and methodical in his diction, Dr. B. possesses every element of a vigorous and popular writer; and, superadding to these advantages the intrinsic importance of the subjects it discusses, his *Journal* may confidently be commended to the attention and patronage of all who are in quest of knowledge respecting the economy of the human physical and spiritual organization. The *JOURNAL OF MAN* is published monthly by Longley and Brothers, 168 1/2 Vine-street, Cincinnati, and by Partridge and Brittan, 342 Broadway, N. Y. Terms, \$1 per annum in advance. Single copies may be had at this office at 12 1/2 cents.

Dr. Buchanan's remarkable book entitled "OUTLINES OF THE NEUROLOGICAL SYSTEM OF ANTHROPOLOGY," may also be had at this office. Price \$2; postage 22 cents. We shall endeavor soon to find time to prepare a more extended notice of this truly interesting and instructive work.

McDonald's Bust of Benton.

MR. A. W. McDONALD of St. Louis, Mo., an earnest Spiritualist, and an artist of intelligence and genius, is now in this city on business. Since his arrival our attention has been called to his bust of Hon. Thomas H. Benton. It is molded in plaster and is full of spirit. The artist has not devoted so much time in elaborating the unimportant details of his work as he might have done; but the general effect is extremely fine. The head is so life-like that when the great Statesman saw it, he exclaimed with enthusiasm, "It's alive, sir!" The work may be seen at the rooms of Messrs. Fowler and Wells, 308 Broadway.

We learn that it is Mr. McDonald's intention to visit Florence in the course of a few months, and to devote the ensuing two or three years to the study of his art under the tuition of Iffram Powers.

For the Scribbling Fraternity.

HANSON'S PATENT PENCILDER is an article which has lately come into somewhat extensive use in counting-houses, public schools, etc., particularly in Philadelphia and vicinity. Its peculiarity consists in two metallic bearers projecting from the tube or socket in which the pen is inserted, and which, by forming supports for the thumb and finger, protects the latter from being soiled with ink, and enables the pen to be held with great steadiness, without diminishing the facility of motion. From the limited experience in the use of the article which the writing of this paragraph gives us, we do not see but that it fully justifies the high encomiums that have been bestowed upon it by those who have subjected it to a more rigid test, and who have adopted it to the exclusion of all others.

PSYCHOMETRIC PORTRAIT OF CALHOUN.

FOX DU LAC, WIS., September 3, 1855.

MESSES. PARTRIDGE AND BRITTAN: I have read with interest and instruction the articles which have appeared in the TELEGRAPH on psychometry, or psychometrical delineations of character. Many of those delineations have come within my own personal observation. Believing it may be interesting to your readers, I send you a psychometrical delineation of the character of JOHN C. CALHOUN, given by a lady in New York, in April, 1853. I took it down in the precise language in which it was given, as will appear from the following extract from my journal.

Very truly yours, N. P. TALMADGE.

EXTRACT.

She bandaged her eyes so as not to have her mind distracted by external objects. I then placed in her hands several sheets of paper, the inner sheet containing the sentence written by JOHN C. CALHOUN, from the Spirit-world, as mentioned in the preceding part of this journal. The sentence was "I'm with you still."

She knew nothing about it, and had no possible clue to the source of it. After a few minutes, without having opened the paper, she returned it to me, rose and stood up with great dignity, and said:

This person is tall and dignified. There seems to be something in the mind or feelings of this person that affects him unpleasantly. There seems to be an atmosphere of repose—of great quiet about this person. (She bends over, and puts her head almost down to the floor, and turns her head round and round. She says her head moves in a reverse manner from what it usually does, in getting the sphere of this person.) It seems as though there was distress in relation to conjugal love. It has affected the breast, it has been so deep. It seems to be separation, whether by death or not, does not yet appear. I am inclined to think it is by death. I never felt more dignity connected with any person—but it is without pride.

The mind of this person is drawn toward the Spirit-world, as if interested in spiritual things. The voice seems low, not tremulous, but solemn—no trifling—everything seems weighty. I do not get very clear ideas about this person's sphere; there is something so very quiet, as if persons could not speak above their breath. It seems as though this person is in the Spirit-world—as if just gone there. Yes he has just gone there.

His conjugal affections are very strong—strong filial affections—great love for his parents—of a gentle character, a prevailing sort of gentleness in his whole character—fraternal feeling strong, but some sorrow connected with it. His parental feelings (here she turns her head round and round, and says she is not allowed to look at the parental). He loves children.

He has a strong and warm friendship—a social disposition—does not like large companies—entures them for other ends—likes small circles of friends with whom he can feel at ease. His mental vision was not confined to a narrow compass—feels as if he had not done all he could wish to do—as if he had not accomplished all he aimed at. He consoles himself about that, that he shall be able to accomplish much that has been left undone. He feels a great deal of awe where he now is—not so as to render him unhappy—he does not seem radiantly happy, but generally so and expecting. It seems as if his soul had just begun to unfold her wings—scarcely yet free from earth. He had a heart full of love for all mankind. He had a great wish to do good. In his social life and manners a perfect gentleman.

His intellect, like his feelings, is characterized by delicacy. He could write with considerable rapidity. His style was good and neat. There was not the least thing about him pompous. His style of enunciation was not very rapid, but distinct. I don't feel that he was disposed to be a public speaker for the mere sake of speaking. If he spoke in public, it would be from a sense of duty. He would always prepare himself carefully before hand. He was demonstrative—illustrative—would make his arguments plain and simple, so that a common intellect would comprehend them. Eloquence was not his aim. His aim was words—but he must have been eloquent. It was not the eloquence of words and voice, but of earnestness and truth, and love for those to whom he spoke. What love of country was his! It was almost his bride—as if he worshipped it—placed it in his breast, as you would the object of your strongest affections.

Three things present themselves to my mind as the supreme objects of his affections: first, his wife; second, his country; third, his God. I am trying to get at his ideas of God—not the common ideas—far more exalted. I should not call him a Christian in the ordinary sense of the term. He seems to have views of the Deity far more enlarged and comprehensive. He could not bear that exclusive religion confined to the few, and which shut out all the rest of mankind. His religion embraced all humanity.

He was brave—disliked controversy—would enter into it only for

some good end. He was peaceful, quiet and retiring in his disposition, but would not hesitate to come before the public when he thought it his duty.

His mechanical faculties not large—hands delicate—not calculated for mechanical labor. He had a higher sphere—was not ashamed of such employments. He impresses me to say. True greatness is ashamed of nothing but wickedness.

Animal propensities not strong. The intellectual and moral faculties very high—and the moral especially ruled. He was very conscientious. I see he was truly magnanimous because he was truly great. No bitterness of feeling. His enthusiasm was of a quiet kind—too deep to express itself in anything noisy or boisterous. His hope was bright. He was not depressed by circumstances—seemed to rise above them. He had a deep feeling of a future state, and a disposition to act in reference to it.

His reasoning faculties were great. He could reason both ways—from cause to effect, and from effect to cause—preferred the former—begins up to the Deity and reasons downward. His benevolence was great—but he would want to look into the case, so as to relieve the cause of the suffering. He wanted to raise and lift up the large mass that lies on all the distressed. He sympathized with distress, not so much the present, as the cause of it to be removed.

He was very firm—always ready to listen to reason. Convince him, and he would change—would not change easily where he had made up his mind. His was a quiet firmness. He would not push himself forward—would be led by others so far as his selfishness was concerned.

I think he would see notes in speaking, or else would have his subject so arranged that his notes would be in his mind. His manner was calm, moderate, convincing. He got the attention of the reasoning powers and then made his subject clear. His manner was graceful, easy and self-possessed. When great interests were at stake, he would put his whole soul into his manner. (Here she stretched herself up to her full height and assumed his attitude perfectly.) He still retains an interest in all the great questions that interested him here—more quiet, because he knows the world is progressing and all is well.

STRIKING CASE OF PSYCHOMETRY.

The following instances of psychometrical reading, will, we doubt not, appear singularly striking and interesting to our readers, whichever of the two hypotheses recently propounded may be adopted in its explanation. Its particulars are detailed in the note from Mr. A.; but it may be more specifically added, that no one was present with Mrs. Mettler at the time of the examination, who had any idea of the character of the psychometrized writing, or from whose mind any correct impression might have been obtained; and what makes the case still stronger is, that Dr. Mettler himself, as he declares in a note to Mr. A., was *strongly skeptical* as to the correctness of the diagnosis.

Boston, August 24, 1855.

MESSES. PARTRIDGE AND BRITTAN:

Gentlemen—I enclose you a singular communication in characters made by George Redman, the medium, which I sent to Mrs. Mettler to be psychometrized; and I understand that Mr. Brittan was present at the time. "The delineation given was very nearly what I expected it would be if true, but you will see by a note from Mr. Mettler that he thought it a failure, as it was so very different from the characters usually psychometrized. The characters made by Redman, and which I send you, were made in the most rapid manner. He would make one as quick as a good penman could make a capital letter. At the time I sent this to Mrs. Mettler, I was about sending her two letters, from business men of my acquaintance, and after I had them put in envelopes, I was impressed to take out one and put in this queer thing in characters, to see what would come of it. This I sent you was returned first, with the original under seal, the seal not having been broken, and there being no mark upon it whatever. I was so well satisfied of its correctness, that I did not break the seal, but let it remain until one day Andrew Jackson Davis called, and after he had read the delineation, I allowed him to break the seal, which proved the correctness.

I have since received from Mrs. Mettler the other letter, which was written by a business man in California, whose name has been in print the past four months, more than that of any other man in the country. The character given, is perfect according to the opinion of those who know him best.

As much has been said and printed of late respecting psychometry, I thought this written by Redman might interest you, and therefore I send it for your disposal. Respectfully yours, A. A.

[The following is Mrs. Mettler's diagnosis of the writing in characters somewhat resembling the Chinese, and sealed up in an envelope, so that she could not see it.]

In placing this letter to my forehead, I draw a burning heat, as though I were approaching the sun; and as I draw nearer, I see a bright and almost dazzling light, and in that light I see forms. These forms are angelic and ethereal. Among these forms I see one with a massive brain, a keen piercing eye, and a mind that seems to hold in breathless silence every mind around him. They seem to bow in submission to him, or rather feel their inferiority in his presence. His subject appears to interest the group that encircles him, and what he has to say appears to relate to matters, and the conditions of things, upon the earth.

This writing must have emanated from the Spirit-world. I see no distinct character individualized; but there are presented to me Spirits who had lived in different countries, who have spoken different tongues, one of which appears to have given this communication that I hold against my forehead, in an unknown tongue. The strong mind that appears to be foremost in dictating this, has impressed his presence upon me before, and the only object seems to be to manifest his presence more thoroughly—to prove that he still lives and has power to communicate with mortals. If this had been written in his own hand, it would not have been to some minds so evident.

There surely must be a mystery about this. I can not seem to understand its meaning. The dictator of the note is a strong, energetic, perceiving character. The mind, when power is given it, would seem to carry everything surrounding it—would tear away every obstruction. My brain grows giddy, and I feel as though my head would burst with the massive ideas that enter it. It is accompanied with such an anxiety to make known to the world mysteries of which you have never yet dreamed! It does not appear, now, that one mind alone has dictated this note. There is a mixture of character, and I can not separate it. What can it mean?

P. S.—Friend A.—This is a queer thing, and I am skeptical as to the correctness of the psychometry. It must be a great mistake, and I feel unpleasant about it. Am you at liberty to let me know the facts in the case? J. R. METTLER.

PERSONAL AND SPECIAL NOTICES.

New School for Young Ladies.

MRS. E. A. ARTHUR, Principal, and Miss M. T. ARTHUR, Assistant, have just opened a school for Young Ladies at No. 16 Second-avenue (between Henry and Clinton-streets), South Brooklyn, where a high order of professional talent, and the comforts of a well-regulated home, in a beautiful and healthy location, are all combined.

The course of instruction in this institution will include all the English branches, French, Vocal and Instrumental Music, Linear Drawing and Oil Painting, together with Plain and Ornamental Needlework. We copy the following from a circular which has found its way to our table:

TERMS: For pupils who reside in the family of the Principal, including board, washing, and all the English studies, \$200 per annum.

FOR DAY SCHOLARS.

Senior Department \$15
Junior do 10
Primary do 5

A class of boys under ten years of age, will be received in the primary department. The year will be divided in four equal seasons, with the usual summer vacation. Resident pupils can remain and pursue their studies throughout the year if desired. In case of protracted sickness, the loss will be divided equally between the teacher and pupil. Bills payable at the expiration of each half quarter. References given if required.

The Ladies who are engaged in this enterprise are, we are satisfied, eminently qualified to teach, and their discipline will doubtless be thorough without severity. From all that we know of the Principal and her accomplished Assistant, we should think they would be the last persons in the world to fill the heads of their pupils either with modern, fashionable nonsense, or ancient theological dogmas.

Those who have daughters to educate, may find it for their interest to call on Mrs. A. before sending them elsewhere. An interview with the Principal, a personal inspection of the premises, and direct inquiry into the modes of instruction and discipline, will enable parents and guardians to judge for themselves.

Mrs. French in New-York.

MANY of our readers may be interested to know that Mrs. French, the Clairvoyant and Spirit Medium, is now in this city, and will remain here some two weeks or longer, during which time she may be found at the residence of Mr. H. O. Baker, No. 25 North Moore-street, between Hudson and Varick-streets.

Original Communications.

INSPIRED BY SPIRITS.

New York, August 23, 1855.

S. B. BRITTON:—At a circle convened for spiritual intercourse, I was, through a written communication, requested to attend a circle on the following evening, where an organized band of believers assembled and received multiplied proofs of spiritual presence and power. At this circle I was a stranger, but receiving a Spirit-assurance of a cordial welcome, I decided to go; moreover, the communication contained a promise that I would then and there be entranced by a "Spirit-muse," be "pledged in a cup," and crowned with a "circle of light." I frankly confess my doubts of the fulfillment of that promise were much stronger than had ever been my most sanguine and fondly-cherished faith. But, to be as brief as possible, I attended the circle, and found nineteen persons present, not one of whom had the least conception of the object of my presence on that occasion. No effort was made to entrance me until near the close of the session, when suddenly a blow of some violence from an unseen agency, was levelled over the region of the heart, apparently to stop the pulsation; at the same time two hands, cold as iron, encircled my wrists, and thus I passed from the normal to the abnormal state. While under this super-mundane influence, I saw a beautiful Spirit from the circle of melody—assuming a graceful attitude. She unfolded a scroll, and therefrom I read in characters of light the following poem, which (it is said) was slowly and clearly enunciated, and was correctly transcribed by one of the circle. In justification of the Spirit for the entire fulfillment of the promise, as also, in compliance with the desire of all who were present, I send it to you, disclaiming for myself all knowledge of its origin until after its utterance.

I am admonished that this statement will prove uninteresting to some, but it will at least add one more to the multifarious catalogue of facts already established, that Spirits can and do communicate intelligence, independent of the mind of the medium, or of any mind in the circle. Herewith I close, submitting my comments to your intellectual ability for correction, and the poem to your editorial judgment for acceptance.

With much respect, I am, my dear sir, truly yours,

E. A. A.

I HAVE come from the land
Where the white lily blooms,
Where the flowers of love,
Shed their sweetest perfumes,
Where the dew on the blossom,
And sunlight above.
Carelessly meet,
In a union of love,
I have gathered the dew-drops,
All shining with light,
And distilled them to use,
At my banquet to-night.
Ye have seen how the goblet
Of sparkling wine,
So my "lily cup" sparkles
With nectar divine.
Come then, dearest friends,
While I raise to your lip
My soul-waking cordial,
And ask you to sip,
'Tis not like the draught
Of the wine cup, or bowl,
With its leathern spell,
Darkly shadowing the soul,
Till the past and the present,
And future, all seem
Like the mythical dream—
Of some terrible change—
Ah, no, not for this,
Not for this, have I come,
From the bright sunny shores
Of my heavenly home—
I have come, I have come
On a mission of love
With an "angel" of "peace,"
In the form of a "dove,"
By the aid of her wing,
I have journeyed afar
Through the regions of space,
'Mid a pathway of stars,
The still air was moved,
By her musical wing,
Vibrating sweet strains,
For love-angels to sing—
Now her white wings of shell
Are over you spread,
And a crown of pure light
Enircles your head.
Oh, my sweet power,
Rest over on you,
As bright as the sunlight,
As mild as the dew;
Thus when the war trumpet,
Calls the foe to arms,
And he girds on his sword
'Mid the fiercest alarms,
When the battle-ground grows
With its carnage and strife,
And the last curse goes forth
From expiring life,
Then, oh, then shall ye rest,
'Neath her sheltering wing,
And the sweet songs of peace,
Unceasingly sing.
And when on the quicksands
Of life ye shall tread,
And the storm king in fury
Breaks over your head;
When the red lurid lightning
Gleams out from the sky,
And the grim king of terror
Seems hovering nigh—
Fear not though the "powers"
Ye can not control;
They may wound the external
But never the soul.

A brief pause ensued, and the following lines were appended. As they seem to have no particular connection with the other part of the poem, but are given as a kind of finale, it will be as well to omit them, more especially as they contain a spice of "spiritual" flattery which I confess my mind is not sufficiently "radiant" to receive as truth.

E. A. A.

"I'll return to the land
Where the white lily blooms,
Where the flowers of love
Shed their sweetest perfumes,
But again I'll return
And my poem prolong,
Through the "radiant" mind
Of my earth queen of song."

[GIVEN THREE DAYS AFTER.]

While resting near thy angel dove,
My soul awoke to dreams of love,
And visions of a heavenly land,
Encompassed me on every hand.
I saw the earth, from shore to shore,
And the dark vault of sin she wore,
By angel hands was drawn aside,
And, lo, in beauty as a bride,
She stood in her primeval pride.
Pure streams of light out from her zone,
In rainbow hues resplendent shone.

Her mighty ocean's heaving breast,
Like a young child was lulled to rest,
And the loud torrent's fearful roar,
From cliff to cave was heard no more:
No flaming sword, in kingly state
Was stationed at her Eden gate,
But all who would, might enter in,
Washed, purified, redeemed from sin.

FOUR DAYS AT KOONS AND TIPPIS' ROOMS.

Messrs. PARTRIDGE AND BRITTON:

Gentlemen—By request of numerous friends I herewith send you a condensed statement of my experience at Koons and Tippis' Spirit-rooms, in Athens county, O.

My route for this interesting locality was via Columbus (Ohio), from which city I staged over a country that enabled me to fully realize the inspiration of that elegant song, "Jordan is a hard road to travel." But I feel myself amply repaid for the wear and tear of my journey, and would again undertake the same, as cheerfully as did ever a pilgrim to the holy land.

I had heard and read many reports of "wonderful doings" at Koons' Spirit-room, and, like many others, had doubted their correctness; but I had witnessed various phenomena in other quarters of our country, that had removed from my mind almost every doubt as to the correctness of "the spiritual hypothesis." Shadowy doubts still lingered with me, however, till compelled to flee before the unmistakable evidence presented to my senses of hearing, feeling and seeing, in Athens county, Ohio.

Nearly all that I have to relate, has been already ably presented through your columns by Mr. Partridge. I can do but little more than add my testimony, and present the testimony of others, whose certificates satisfy me that I was qualified to act as a rational investigator upon the occasions hereafter referred to.

Disclaiming any desire to question the motive of our friend, Mr. J. H. Fowler, whose report of experience at these Spirit-rooms appears in the *New England Spiritualist* of August 11th, I give you my observations and my convictions, supported by the deliberate testimony of several other witnesses present on at least two occasions during my investigation at Koons. I desire those who may read my statement to give special attention to the character of the tests applied by me. In the five or six columns written by Mr. Fowler, I do not find a word to indicate that he used a single "mental test," and this appears the more unaccountable when it is remembered that he said he devoted nine days to right investigation of the matter. I claim that a single reliable response to a mental request or question, constitutes stronger testimony than all the physical manifestations made in Mr. Fowler's presence, even were they unquestioned by him; for while Koons, Son & Co. might be tolerable jugglers, Mr. F. would hardly admit that in that densely-darkened chamber any member of the above firm could see and respond to his silent wish.

The following was drawn up by me (at the request of the company) about two hours after my first visit to the Spirit-room.

SOUTHERN'S FARM, ATHENS CO., OHIO,
August 12, 1855.

In view of the doubt expressed by many as to the reality of the manifestations at Koons' Spirit-room in Dover, Athens county, O., the undersigned hereby declares, that, judging by the demonstrations there made in his presence on the evening of August 12, 1855, they find it wholly impossible to impeach the integrity of Mr. Koons or any member of his family, or to doubt the entire absence of collusion on this occasion. On the above evening we heard the so-called Spirit voices; music was discoursed through several instruments, (two drums, a tambourine, three harmoniums, and a triangle) at one and the same time; said instruments were from time to time knocked about our persons, and a Spirit-hand, partly enveloped in a solution of phosphorus rapidly wrote out an address to the audience, and presented the same to a gentleman (Mr. Wade) who states that he had mentally asked the Spirit for it.

(Signed)

DR. ROBT. MCKAY, St. Mary's, La.
E. A. ARMSTRONG, Dayton, Ohio.
D. DAVIS, do do.
MRS. D. DAVIS, do do.
CALVIN BRADLEY, do do.
S. L. SUNDY, Watertown, Seneca Co., N. Y.

August 13th, at Koons' Spirit-room. About twenty persons present. This evening the Spirits played and sang a variety of tunes for us, occasionally pausing to complain of the bad condition of the musical instruments. During the performance I sat close up to Nahum Koons and his mother, frequently conversing with and touching them, and I am very sure they were not playing upon the seven musical instruments at the same time; and as the visitors were closely jammed together upon two lines of benches—one against the wall and back of the other—none of them could have lent a hand or voice in the concert without instant detection. But what is stronger evidence than all the above, while the tambourine was being rapidly whirled around the room above our heads, I mentally desired the "invisible" to hang it upon my hand, and it instantly came, pressed gently against my hand, and after hanging upon it several seconds, was removed. It will be seen that the "force, holding" darkness of the room enabled me in this case to use a very satisfactory test; for it can not be believed that Nahum or any other person in the room saw my unuttered desire.

Several times during the evening, the Spirits spoke to us audibly, calling visitors by their proper names. Every person in the room was touched upon the face, hands and head (by a hand or hands) at about the same instant. This occurred frequently while Nahum and Mrs. Koons were sitting against the wall close by me, and while Jonathan was talking and tuning his violin. It would have been impossible for any one to touch the persons upon the back seats in this peculiar way, without pressing against the occupants of the front seats.

Twice this evening the tambourine floated slowly above and about each person in the room, gently tapping or resting upon our heads, shoulders and in our hands, giving us ample time to discover that it was borne along by some imperceptible as well as invisible current, or by a Spirit-hand.

August 15th.—This evening, before the door was opened to other visitors, I entered the Spirit-room with Mr. J. Koons, Mrs. Van Sickle, Mr. Bruce, and my friend Dr. McKay of Louisiana—with the understanding that it was Mr. Van Sickle's intention to consult the Spirits in relation to a certain "Panorama of the Creation," that he is painting in a house erected (by direction of Spirits) about two hundred yards from Koons'. The room was darkened, and instantly a strange voice said, "Good evening, Mr. Wade; how do you do, sir?" I responded—"I am well, and I thank you for this special notice." The voice continued—"We are glad to see you here; it gives us pleasure to become acquainted with advocates of the cause of humanity." Mr. Van Sickle then questioned the Spirit as to the manner in which he should paint a certain scene in the panorama, and he received clear and satisfactory directions. This was followed by a general conversation between the Spirit and myself and Messrs. Koons, Van Sickle, Bruce, and Dr. McKay, upon a topic started by me, relative to the character of God, as understood by the inhabitants of the Spirit-world. Upon closing this conversation the door was thrown open to others waiting admittance, and all being seated, myself near Mrs. Koons and Nahum, we had another grand vocal and instrumental concert. The two drums, the triangle, three harmoniums, a tambourine, and Spirit voices discoursing music that must have rolled far away over the hills of Athens county. The extraordinary performance with the tambourine was again repeated. Whirling with almost the rapidity of lightning, it struck against the walls and ceiling—behind, before, and above us at nearly the same instant; then passing from one to another of the visitors, and to Mr. and Mrs. Koons and Nahum, each one of us exclaiming, "Here it is—here it is," and all astonished at its feats. I again applied a test, mentally requesting the invisible power to hang the instrument upon my hand. And much to my satisfaction, it was at once placed as I desired, pressing against and hanging upon my folded hand. I then mentally desired that it should be placed upon my head, and this was done. I took it from my head, and soon after it was gently forced away from me.

While the tambourine was being thus moved about us, I frequently felt the pressure of a cold hand upon my face, hand and head. Nearly all in the room (Nahum and Mrs. Koons included) said they felt the same, and after the tambourine performance, all in the room testified to their having felt, in like manner, a hand that was neither cold nor warm, touching various parts of their persons. To my sense of feeling this hand seemed unlike the human hand, excepting as to form. Again I felt one that was warmer and a little more natural. This change is accounted for by Spirits, stating that hands formed by them gradually attract heat from the bodies of persons in the room. After using various means to satisfy myself that these were not the hands of mundane bodies, I think that unless some one through stronger tests explodes the whole manifestation as a cheat, I shall die in the belief that this night I felt a Spirit-hand.

Dr. McKay asked for a communication in writing; very soon a pencil was heard to fall. (We had heard and seen a hand move as if trying to pick it up from the table before it fell.) I at once offered to loan the Spirit one, if it could find my hand. The words had hardly escaped my lips, when the Spirit-hand darted to my fingers as if guided by eyes that saw clearly through that profound darkness. I felt the fingers that took the pencil from mine, and this time they felt a little phosphorus upon my hand. The touch was like that of a soft glove.

The writing now began, and during its progress the table was moved to within about three feet of Mr. McKay and myself, and I leaned over, so as to get my eyes within about two inches of the hand (the palm of which had been touched with phosphorus to admit of our seeing its whole outline), and I thus steadily observed its writing. But to be sure that I saw a Spirit-hand, I mentally asked the Spirit to cease writing for a moment and elevate the hand so as to admit of my seeing the palm and the fingers more distinctly, and I am able to say that the hand was twice slowly elevated, its fingers spread apart, and that I deliberately examined the same. And I will add, that I was sane enough to tell the company that this had been done at my silent request.

While the hand was writing, Nahum Koons and Mrs. Koons were sitting very near me, and both of them indicated their locality by making remarks upon the peculiarity of the phenomena, just as others did. I observed that Mrs. K. encouraged Nahum to talk, that Dr. McKay might know it was not his hand that wrote, nor his mind that composed, the communication, and Mr. J. Koons was heard talking at least eight feet distant. The communication purported to emanate from the departed wife of Dr. McKay, through the controlling Spirit at this room. The composition was chaste and impressive, and even the punctuation was carefully executed. After this communication had been placed in the hands of Dr. McKay by the Spirit-hand, three other hands of similar appearance were seen by all of us, rapidly moving about the ceiling and various parts of the room. I will here close my relation of what I saw this evening. There are many little incidents that could not be given in a communication of this nature. In the morning of the 16th, I drew up the following certificate, to be approved, if correct, and signed by the only foreign visitors present on the preceding evening.

SOUTHERN'S FARM, ATHENS CO., OHIO,
August 16, 1855.

We the undersigned hereby testify, that on the evening of August 15th, 1855, at Koons' Spirit-room, in Dover, Athens county, O., we distinctly saw and felt what we are compelled to believe was a hand created by a departed soul, and that said hand wrote before us a communication to a gentleman present, and presented the same to him. And we also declare that what we believe was a supernatural being, audibly conversed with us.

DAVID QUINN, Cincinnati, Ohio.
MRS. JANE QUINN, do do.
DR. ROBT. MCKAY, St. Mary's, La.

Some of Mr. Koons' neighbors, who are strongly opposed to these exhibitions at the Spirit-room, told me they did not believe Mr. Koons guilty of any deception in the matter, but they thought it all "unholy work;" in other words, the "devil's in it."

Visitors are permitted to examine the Spirit-room and every thing in it. The Spirits say they must have the room dark because the chemical action of light is such as often to render it impossible for them to concentrate the elements necessary to form a physical hand whilst it is present, and until we are acquainted with all imperceptible elements we can not fairly question their assertion. The objectionable darkness being accounted for, there is nothing about the establishment to encourage the idea of deception; and remembering the uniform kindness of the Koons family, added to the fact that during the several years these exhibitions have continued they have granted free admission to all, the absurdity and unfairness of the charge levelled against them by Mr. Fowler, through his late article in the *New England Spiritualist*, seems so glaring; that were the writer a less worthy gentleman, I should certainly conclude that it was designed as a revenge for some personal pique.

I visited Mr. Tippie on the evening of August 14th, and found him a very kind old farmer. Without requiring any compensation, he devoted the entire evening to myself and my friend Dr. McKay. At Mr. Tippie's Spirit-room the "invisibles" performed upon all the musical instruments themselves. Upon entering the room, my friend and I were seated near Mr. T. and as soon as the light was put out we were entertained by a vocal and instrumental concert. Two drums, two violins, two harmoniums, an accordion, a tambourine, a bunch of sleigh-bells, and Spirit-voices made us music that might have been heard at the distance of one mile.

Four or five times this evening a violin was tuned upon my lap. I took it into my hands each time that it came to me, when "thrumming" away it would rise towards the ceiling like a thing of life. A cold hand was placed upon one of my hands, and its invisible owner was pleased to try how fast it could play upon my several fingers with its own without suffering me to catch them. That hand while thus sporting in the dark room, must have been guided by Spirit-eyes. Again the Spirit-fingers came, and this time, their motion being less rapid, I was allowed to feel them more deliberately. Their touch was unlike that of a human hand.

All the musical instruments (except the drums) were floating about and sounding in different parts of the room, over our heads and behind and before us at the same time, and I conclude that they were either supported by Spirits, or as friend Fowler might believe, by six mundane performers trained by Jonathan Koons, to humbug the public, for the gratification of "killing time" and neglecting and losing his crops.

In justice to the Spirits I will state that at no time during my oral intercourse with them did they (at Koons' or Tippie's) utter one word that could be considered unchaste, even by the most fastidious. The evening's entertainment at Mr. Tippie's closed with a truly Christian exhortation from the controlling Spirit, when I parted with the old farmer under emotions of sincere gratitude for his generous hospitality.

Respectfully, HAMILTON WADE.

New York, August 30, 1855.

ANOTHER LETTER ABOUT KOONS' SPIRITS.

TO THE EDITORS OF THE SPIRITUAL TELEGRAPH:

Gentlemen—Seeing an article in the *New England Spiritualist*, from the Rev. J. H. Fowler, concerning the authenticity of the manifestations at Koons' Spirit-room, I am induced to offer my testimony to the public, having had an opportunity of testing their validity during a residence of four months at Mr. Koons' house.

It was my lot to be present at Mr. Fowler's visit. We left Mr. Koons' together, and I was in his company for six days after his departure, when his mind became tormented by those doubts which have since been given to the public as facts.

From the remarks which Mr. Fowler made to me in the course of our conversation, it was plain that his judgment was in a great measure biased by Mr. Koons' personal appearance, as well as the apparent poverty of the establishment. It seemed really repulsive to his feelings that a man of so humble an appearance as Mr. Koons, should be chosen as the medium for such wonderful manifestations; yet, notwithstanding his prejudice, which was visible even in his very looks, the evidence of his own senses compelled him to admit that the manifestations were the work of Spirits.

Although the reverend gentleman begins with some high-sounding phrases, such as, "being true to the eternal truth," the accusation of deception and fraud with which he charges Mr. Koons and his family is all founded on possibilities and night-chance. The many visitors who have witnessed these manifestations, and who, like myself, after a careful investigation have pronounced them to be the work of Spirits, will be astonished at the audacity of Mr. Fowler, in thus stigmatizing a whole family on the strength of doubts and suspicions which, by his own account, arose in his mind after he had left the place.

I have sat in Mr. Koons' Spirit-room night after night, for the last four months. I have had an opportunity of testing the validity of these manifestations, under every condition and circumstance; I have sat beside Nahum, and heard him breathe and talk, as he sat in his place while the performance was going on in another part of the room. I date myself that I have as great a regard for truth as Mr. Fowler, while I have rather the advantage of him in not being influenced by so great a regard to personal appearance, or biased by any orthodox views of philosophy.

The reverend gentleman says, that after leaving Mr. Koons' he saw that "Nahum standing in his place, could have passed the tambourine over the top of the drum," etc., etc. Those persons who have visited Mr. Koons' Spirit-room since the publication of Mr. Fowler's article, accuse the reverend gentleman of something more than exaggeration in making such an assertion.

The arm and coat sleeve which the reverend gentleman seems to place so much stress upon, and which he affirms to have been Nahum's, have been felt by many others besides Mr. Fowler. Spirits are just as able to produce an arm with a coat sleeve, as they are to form a physical hand. I myself have felt a hand and sleeve, under circumstances that would not allow of accusing Nahum, or any of the mediums; as I was placed in such a position, that they could not possibly have reached me without detection. I have frequently heard Nahum and the presiding Spirit speak at the same time; I have been alone with Nahum in the Spirit-room, where I have held long conversations with the Spirits, upon subjects of which Nahum was entirely ignorant. I have also held these conversations while Nahum was snoring in his seat. I have sat beside Mrs. Koons, and heard the Spirits sing, when there was no other member of the family present but the father, mother, and son. I have also heard Mr. Koons' daughter, who is accused of performing the singing part, sing in unison with the Spirit. In short, in all the manifestations that I have witnessed I have not the slightest suspicion of the family's practicing fraud.

I beg to offer this slight sketch of my experience, as a set-off to Mr. Fowler's elaborate statement. No personal feelings of friendship shall hinder me from declaring the truth, and throwing back the charge of fraud and deception upon those who will not trust the evidence of their own senses; nor shall the humble appearance of Mr. Koons, though contrasted with the showy exterior of his accuser, prevent my distinguishing an honest man from an artful and designing rogue. I have no other means of judging of facts, or of detecting fraud, than the evidence of my senses. If I disbelieve them with regard to these manifestations, I may as well call in question the reality of my own existence.

I am, gentlemen, your obedient servant,
SELAM VAN SICKLE.

AFFAIRS IN BYRON, NEW YORK.

BYRON, N. Y., September 1, 1855.

Messrs. PARTRIDGE AND BRITTON:—Last Sabbath was a day of much interest, and I think, a profitable one to the friends of spiritual communion in this vicinity—one that will long be remembered by its own emotions of pleasure. Rev. Uriah Clark spent the day and evening with us much to our edification and profit. By the courtesy of our Methodist friends, we were permitted to occupy their church on the occasion (as their pastor was absent at conference, and they did not expect to use it), and as sufficient time had elapsed for the notice to become general, when the speaker arrived to occupy the desk the house was filled to its utmost capacity by those anxious to hear and learn more of these new and wonderful unfoldings. In the forenoon, Mr. Clark occupied about one hour and a half, and in the afternoon about one hour and three-fourths, in the delivery of two very able, appropriate and acceptable discourses, such as are adapted to the wants of this and other communities. They were fraught with sterling merit throughout, and addressed themselves to the understanding and affections of the candid and unprejudiced inquirer, giving evidence that our movement is based upon eternal principles which must eventually progress to a triumphant success.

The subject was not treated in that objectionable manner that I am sorry to say is adopted by some of our pioneers in the cause, who ride roughshod over all the preconceived notions of mankind with regard to subjects of a sacred and divine nature, thus arraying the mind at once in hostility to the speaker and his subject, thereby defeating the very object they are laboring to promote; but he took up the unfoldings of the new dispensation, and compared them with those of former times, as recorded in the Bible, thus demonstrating triumphantly that these are legitimate, natural, and such as are to be expected. He showed that instead of being strange, unaccountable, and unheard-of manifestations; they were prophesied of in former times, and this is but the fulfillment of the prophecies. To those who have given the subject but little attention, it is astonishing to note the analogy between the Bible accounts of ministrations of angels, and the present experience of thousands in our country; and those who seek to annul or weaken the evidences of spiritual existence and manifestation contained in that ancient record, instead of advancing the cause of truth and progress in the world, are but blocking the wheels of that majestic car which is to roll on its triumphant course until error, superstition and vice shall be swallowed up and dispelled, as the rays of the majestic orb of day dispel the darkness and gloom of night; in its onward march toward meridian splendor. Let us hail the light of immortality—of Spirit-existence and power—as precious, derived from whatever source it may be, whether from the experience of ancient or modern investigators, and not be so unwise as to seek to destroy all the charts and soundings of ancient voyagers, because we are unable to demonstrate the whole by our own experience and observation.

I think the course pursued by our good brother Clark just the one suited to the wants of mankind at the present crisis of the unfolding of the new dispensation, being a speaker of much fervor, eloquence, and power, and his messages such as to conciliate and harmonize, and lead to still further investigations. Therefore, I trust he will be encouraged and sustained in his mission of love, and that the friends will take means to continue him permanently in the field if possible; for truly the "harvest is great," but the efficient laborers are few.

Yours for truth and progress, J. W. SEAYER.

SPIRITUAL PLATFORMS.

A MAN without principle is one whom everybody avoids, as being weaker and really less reliable than a man of bad principles. If this is so of individuals, it must be so also of societies, and, therefore, any association of individuals without a definite declaration of principles must be weak, vacillating and ineffectual for good. Any society holding up the belief in a mere fact as a bond of union, must necessarily be composed of such incongruous materials as to make its existence of very limited duration. Water is a fluid and oil is a fluid, yet shake them together as much as we may, we will find it very hard to make them mingle. So of Spiritualism; though all may believe in the fact, yet those who will be found to associate most closely whose views and principles, deduced from the fact, are most in harmony one with another.

At the first formation of the present spiritual associations, the paucity of believers, and the dread of sectarian influences, prevented in most cases, a formal declaration of principles, as it was thought, and justly, that a belief in the newly demonstrated fact of a resurrection would greatly change for the better the principles of many of those that believed. To however great an extent these hopes may have been realized, no one at all familiar with the operations of the human mind would, for a moment, have expected that the principles resulting from such belief would even in a majority of instances be identical. So long as man on this planet bears his present impress of incompleteness, just so long will the perfect harmonization of views and principles be impossible, and indiscriminate union be productive of discord and confusion.

It may be well, therefore, for our associations to consider whether a declaration of principles, in the form of a constitution, regularly subscribed by every acknowledged member, would not form a closer bond of union, and one more conducive to harmony, and thence progression, than the present imperfect and anomalous forms which are almost exclusively in use. These platforms would necessarily have to be broad. None but the most general principles should be enunciated. But however broad the platform or general the principles, there will be found in almost every society some members who can neither stand on the one nor accept the other. This will cause the formation of additional societies—the oil associating with the oil, and the water with the water—and both more perfect in their purity. The propagation of societies will spread the knowledge of the great fact of the resurrection—the mission of to-day. To all who believe that order results from wisdom these suggestions must commend themselves.

It is evident that a great many are prevented from attending the meetings of Spiritualists on this very account—that is to say, the doubt as to what principles will be advocated by the speakers. A declaration of principles would bring these out to sustain them, and thus, although the societies would be more numerous, their size would be no less. As to the character of the principles to be declared, that of course would be determined by a majority of the members of the association. These forms would probably assert the impressions of the society as to the existence and attributes of the Deity—as to the nature of the resurrection and subsequent Spirit-life, more particularly in all those points which differ from the common belief—as to the laws which should govern mankind in all the various acts and relations of life—and whatever more definite and particular declarations as to the various reforms of the day as shall seem best, remembering not to narrow down the platform to a too limited area. This constitution would have a reactionary influence upon the society, and, if properly constructed, its influence could not but be beneficial.

I am well aware that there are many in our societies who have thought that they could get along without a formal organization, but I am satisfied they will never fully succeed until they have tried it.
NEW YORK, August 26, 1855.

WHAT IS NEEDFUL.

Messrs. PARTRIDGE AND BRITTON:—The following communication, received at a private circle, may be worth your notice. Use it as you think proper. Respectfully yours,
H. SHILBAUM, 239 Broadway.

MY DEAR FRIENDS—You want to know what is most needful for our eternal welfare. You can never fail of obtaining a useful response when you ask for the one thing needed by every human being. It is the true knowledge of the wisdom of God in all his creations, within and without your own heart. The heart of each one, individually, is the whole world to him. So, whatever you may find there, you must exercise a strict control over its workings. If you find there anything not in harmony with the rest of the Almighty's creation, let it be your first care to tune the strings of your mental harp to one beautiful chord with God's own melody, written in his works throughout the millions of his created worlds. Every heart has its own key-note, in accordance with which its vibrations resound. Therefore let its tones be pure; for if you do not keep it quite in tune with all the other

notes that resound from near and far throughout the kingdom of heaven, you are not in the right chord, and you will hear and feel disharmony in your own mind, and consequently you will imagine disharmony in everything that surrounds you.

It is entirely your own mind that gives shade and color to the things in this world. Let your mind be pure and holy, and whatever you see will bear the same character. But as soon as you leave the path of the righteous, your spiritual sight will grow dim, and all that you behold with it will look dim and dismal too. So beware that you do not forget to be watchful, day and night; that your heart and spirit do not deviate from the eternal laws of truth and love; for these two bright, angelic names form the key-notes of the great universe in its sublime harmony. Take them away, and what will be left of all that is enchanting and elevating to the human mind? God has made man to be like unto himself. Be of good cheer, my friends, and strive on—strive on unceasingly to tune your minds to the pure harmonies of God's music that you find within you when your life has been well-kept, and that you seek in vain when you have left the path of truth and love. Follow this; it is the only beacon to direct your frail bark to the harbor of rest and peace in this world, as well as in the next.
(Signed) ROGERS,
A Physician who died about thirty years ago.

SPIRITUALISM OF THE BIBLE.

JOHN WESLEY A SPIRITUALIST.

"Is the latter end of the year 1739, eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption." "He appointed a day when they might all come together; which from henceforward they did every week; namely, on Thursday, in the evening"—"for these, and as many more as desired to join with them, for their number increased daily."

This was the rise of Methodist Spiritualism, first in Europe, then in America. "Such a society is no other than a company of men having the form, and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." "There are about twelve persons in a class, one of whom is styled the leader." "See Discipline."

GOOD ANGELS.—"Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1: 14. "And hence we learn; first, that with regard to their essence or nature, they are all Spirits; not material beings; not clogged with flesh and blood like us; but having bodies, if any, not gross and earthly like ours, but of finer substance, resembling fire or flame, more than any other of these lower elements. And is not something like this intimated in those words of the Psalmist: 'Who maketh his angels Spirits, and his ministers a flame of fire.'—Psa. 104: 4. "As Spirits, he has endowed them with understanding, will, or affections (which are indeed the same thing, as the affections are only the will exerting itself various ways), and liberty." And are not these, understanding, will and liberty, essential to, if not the essence of, a Spirit?" "We can not doubt but his angels know the hearts of those to whom they more immediately minister. Much less can we doubt of their knowing the thoughts that are in our hearts at any particular time."

"What should hinder their seeing them as they arise? Not the thin veil of flesh and blood. Can these intercept the view of a Spirit? Nay."

"Walks within walls no more its passage bar,
Than unassuming space of liquid air."

"Far more easily, then, and far more perfectly than we can read a man's thoughts in his face, do these sagacious beings read our thoughts just as they arise in our hearts: inasmuch as they see the kindred Spirit, more clearly than we see the body." If this seem strange to any who had not adverted to it before, let him only consider. Suppose my Spirit was out of the body, could not an angel see my thoughts?" "And can not that ministering Spirit see them just as well now I am in the body?"

"Millions of spiritual creatures walk the earth unseen."—See Mr. Wesley's Sermon.

The professed spiritual churches are fast embracing the errors of "Whitley"—the conversion of the world, and spiritual reign of Christ on earth, and the abominable errors of Jerome (of A. D. 380), who says: "It is an act of virtue to deceive and lie, when by that means 'the interest of the church may be promoted.'—Voice of the Church on the R-sign of Christ, by Taylor, page 34." The Lord is evidently opening the eyes of the masses to the errors of worldly-minded ministers, and they are adopting true religious principles.

1. "A Christian church is a society of believers in Jesus Christ, assembling in any one place for religious worship, and is of divine institution."
2. "Christ is the only head of the Church, and the Word of God the only rule of faith and conduct."
3. "No person who loves the Lord Jesus Christ, and obeys the Gospel of God our Saviour, ought to be deprived of Church membership."
The Bible contains over four hundred texts on SPIRIT—some of which, if not all, may hereafter be given—if acceptable.

CHRISTIAN.

INFORMATION WANTED.

BROOKLYN, August 6, 1855.

MR. BRITTON:

Dear Sir—Having been much impressed by the interesting letter of your London correspondent in a recent number of the TELEGRAPH, I take this opportunity to institute an inquiry as to a body of people, called in England some years ago "Plymouth Brethren," with whose sentiments your correspondent's letter, to a certain extent, identifies him—I mean as to the advent of a personal Messiah. He might, perhaps, feel as sore at being identified with

100



100

